

Daily Universe

Vol. 23, No. 106

Provo, Utah

Monday, March 15, 1971



Asian Week begins

will take a look at occidental and cultures this week through the some of the nation's leading Far East.

West Week, sponsored by the Academics office, will open with a by Dr. Richard Edwards of the Michigan, at 11 a.m. today in the Theater. His topic will be "Imagery."

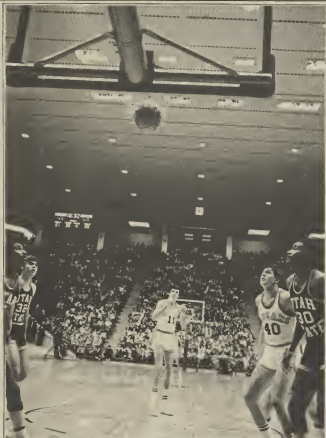
Edwards, an expert on Asian art, will a lecture and slide presentation on its used in Asian and oriental art. It will be an informal reception for the at 2 p.m. today in 357 ELWC. are invited.

wards is chairman and professor of Eastern Art at Michigan, a Ph.D. of Harvard, and has traveled throughout the Far East writing articles on Asian art.

East-West Week activities today three showings of the film "Man's for Happiness", in Japanese, at noon, and a lecture by Gary of the BYU Classical and Asian Dept., on "Western Influence in Art." He will speak at 4 p.m. in 357. Williams attended National University from 1965 to 1966.

of various aspects of the including the Church in Asia—will be in the Reception Center, throughout the week.

noted authorities scheduled to in East-West Week include Dr. Fairbank, of Harvard Univ., and Brown, Deputy Director of the Asian Communist Affairs of the State Dept., who will speak on



Kresimir Cosic drops in one of 10 free throws made against Utah State enroute to leading all players on the court with 30 points.

Photo By Pat Christian

Cougars to face UCLA

By R.C. ROBERG
Universe Sports Editor

Kresimir Cosic ignited the fuse which sparked BYU into the second round of the Western Regional against the number-one collegiate team in the nation, UCLA.

The Bruins advanced into the Western Regional with a sound thrashing of arch-rival Southern California Saturday afternoon

Ticket policy

Tickets for the Western Regional championship will go on sale today at 7 a.m. in the Fieldhouse ticket office.

There will be between 23,000 tickets that will be distributed to students and the general public on a first come, first served basis.

Tickets may be purchased for both Thursday and Saturday's games.

73-62 to gain the nod from the Pacific Eight Conference.

Now the big question comes into the minds of many who have followed the Cougars: Can UCLA's Sidney Wicks compete against the erratic, unorthodox,

(Continued on page 6)

Utah House, Senate adjourn

Youth legislation falters

By KATHY JENKINS

The Utah State Legislature has refused voting privileges to 18 year olds in state and local elections despite snowballing support of a proposed U.S. Constitutional

amendment to lower the voting age in all elections—from local to federal—across the nation.

The Legislature's decision was one of 600 additional bills and resolutions debated during the 60-day session which ground to a halt late last week.

Four BYU professors are state representatives to the Utah House: Dean C. Christensen, of the College of Education; Howard C. Nielson, of the Statistics Dept.; H. Verlan Andersen, of the Accounting Dept.; and Karl Snow, of the Political Science Dept.

A resolution designed to give 18-year-olds the right to vote in state and local elections in Utah failed on its final reading in the Senate.

Mrs. Delores Stonebreaker, District 35, commented, "I am opposed to 18-year-olds voting. They need more maturity in their judgements. The argument about being old enough to be in the army is not valid, because young men have little responsibility in the service. With the trend of youth today, I am afraid of what they would do at the polls."

Charles E. Bennett of the House remarked, "I think it's great. I am behind the resolution all the way—I think it should

have been done 20 years ago!"

Establishment of a state advisory committee to study the needs of children and youth was rejected in the Senate. The bill was intended to set up improved programs for juvenile delinquency, crime, drug abuse, special education, health services for youth, regular education problems, and mental health services. A fund of \$15,000 was intended to be appropriated from the general fund for the act.

The Senate passed a resolution which was later signed into law by the governor, concerning the lawful pursuit of campus activities by students and faculty members.

The resolution states that no one can rightfully deny students, school officials, or employees, the lawful freedom of movement, lawful use of property or facilities, or lawful ingress to the institution's physical facilities.

In a movement similar to the one conducted at BYU, a resolution was passed whereby the members of the Utah State Legislature and Governor Rampton could sign their names to a petition demanding humane treatment of the prisoners of war in North Vietnam.

Copies of the petition will be sent to the President of North Vietnam in Hanoi.



Photo by Jerry Jerome

bills and resolutions cluttered Utah State Senators' desks as the 60-day law-making session came to a close late last week.

LETTERS TO THE EDITOR

PRODDT

Editor:

An article recently appeared in the *Daily Universe* (which I believe was a reprint from *Conservation News*) stating that DDT was cancer-producing and was a potential danger to citizens eating fish from DDT polluted waters. These facts are erroneous. DDT is not cancer producing and has been proved to be noncancer producing at tests up to 300,000 times normal possible consumption.

In our possession are scientific data and excerpts from the Washington DDT hearings which prove that DDT is not cancer-producing and that its lasting effects are not as long as publicized by the press and DDT protesters. Dr. Hayes who worked with the U.S. Health Organization for 20 years and was Director of the Pesticide Division has reported "If DDT is restricted so much as to affect the control of malaria then we must bear the responsibilities for the lives of thousands of persons who will suffer and die as a result."

It is frightening to me to see that nationwide the press has refused to give equal coverage for the facts in defense of DDT. It is much more sensational and more in the "swing" of things to ban chemicals and other things which may be "toxic." But please, I ask my fellow students at BYU who are studying in these areas to get all the facts, if after study they feel DDT should not be banned, then I ask their support in fighting injustice and in demanding all the facts from the news media. If we get only one side of the facts on an issue of this nature, one cannot help but wonder how much the news media prejudice the facts in other issues.

I'm proud of BYU and the *Daily Universe* and I feel that through this media the facts can be made available on both sides of the issue. I challenge the *Daily Universe* to become one of the first news media to really investigate this issue through the scientists available at BYU and to take a stand to inform us of all the facts.

I have received permission from the Montrose Chemical Company to release excerpts from the Washington State hearings. Any student or faculty member interested in these areas and interested in pursuing the facts may contact me C/O Box 90, University Station for more information.

Don'te Maldonado

Survey Research Center, JRB
E. Wayne Robinson
Sopomore
Tacoma, Wash.

EXCEPTIONS?

Editor:

With all of the many different problems facing our University today, the one most obvious problem, dress standards, seems to be usually very tactfully set aside, when problems arise.

When President Joseph Fielding Smith and Sister Smith came to speak at the Devotional, the Fieldhouses were packed with a capacity crowd of students, faculty, and friends. Everyone sat quietly waiting to see and hear the living prophet of the Church of Jesus Christ of Latter-day Saints. When President Smith entered everyone rose and reverently sang "We Thank Thee, Oh God, for a Prophet to guide us in these latter days," etc. "We feel it a pleasure to serve thee and to obey thy command." As these lyrics passed over many lips I looked around the Fieldhouse and noticed many Latter-day Saints doing their best to serve and obey. But I noticed many others and wondered if they were saying "except when you tell me how to dress, how to wear my hair, when to shave, what length my skirt should be, when and where I can wear slacks and grubbies to class."

What happened to the dress standards at BYU? Did they come from a prophet of the Lord? Did not every student sign and make a commitment to obey these standards set down as part of the policy of conduct here at BYU? Who is responsible for upholding these policies

of conduct? It seems to me the administration should be responsible for dress standard policies. Giving you an opportunity to question these standards places you in line with those doubting the Prophet about totally sustaining the moral ethics and dress standards of the University. The liberal view toward a three time lower's

attitude and whether or not he is willing to comply with standards is the philosophy of some of our administration officials. The three time lower has lost if he or she can't shape up after the first or second violation then it's too late for leniency. Will we have to resort to security patrolling the campus to insure that students follow the dress standards?

BYU has leaned over backwards to be nice to those who haven't matured enough to live up to the standards by fulfilling their commitment. It is the policy of the University to avoid extremes in extra long hair, long side burns and beards for men and avoiding slacks and skirts (or should I say more-evil skirts for girls). It's time for a get-tough policy. This University

is a private institution heavily on funds from LDS meet the cost of operating. It is not to be exact. Therefore, Y but that have been because of a limitation on. Your parents and their the University and its cent. Spring is almost how nice it would be to all those who can't commitment on standing. BYU. If you can't fit in community then go with care, because we do can't.

The Administration is a sole judge of what rights and wrongs of standards. Editor's it faculty should support, wholeheartedly by violators to proper officials. I feel that unenthusiastic about support where it is students are in violation, it's time for a re-examination of student conduct. The student should be suspended without violating parents promptly. student can and is adjustment of his voice faithfully living the standards, then, should he or she be allowed to finish the student or parents dis position the alternative, another college.

Enrollment in BYU is privilege and not an honor too late for you to be in the proper Latter-day and moral ideals, by honoring and obeying. Authorities as well as principles that help our University? It's necessary, and I work together happiness!

Editor:

In the library articles have, at times, shown attitudes towards others or reserving the facilities for our own private life sharing with our fellow.

I say "we" for I, guilty of this uncharitable would like to refer to one.

Often times we make study and when we leave our books on the shelves or on the reserve a convenient when we return, our subterfuges to make that we have just in and will shortly read a book open as if we were stepped out for a moment. I recently leave our articles neatly stacked. Some, I grant, are their books with their books willing that or some other facility students as long as they still there when the not think that the of selfishness, disrespected it in my of Christian brother with others.

I hereby promise for one, will try to be an example of the taking my books within the facilities wishing for your use too, I will join with me which we have sisters even though the same?

Asides may be plans to continue holding news conferences more frequently than during his first two years in office when the average was about one every two months.

Oops!

The *New York Times* in reporting Dr. Ernest L. Wilkinson's resignation as president of BYU (which its reporter termed "retirement") said:

"He announced his retirement at the weekly devotional assembly of faculty and students at the university, which is entirely financed by tuition and by the treasury of the Mormon church."

"No success was announced."

Hmm!

It's that D time again!

Editor:

Macrophones: This is defined as the art of prolonging life. It is possible we could speak of academic macrobiotics, or the art of prolonging the academic life of a student. In any event, each semester midterm D and E rolls are distributed to colleges, departments and faculty for reporting. Students, parents, faculty advisers and student personnel workers will receive the D and E reports shortly thereafter.

These will indicate to many students that they have been doing unsatisfactory work in the areas receiving such grades. These will also serve as a warning that there isn't much time left to put forth a special effort to get those grades out of the basement.

Students, if you need help, your instructor is the best source. If you don't know which way to turn, come to the Academic Standards office in B-202, ASB. The personnel are here to assist you with what is known as academic macrobiotics. That is, we're desirous of helping you survive as students at BYU.

Kenneth A. Lauritzen, Assoc. Director
Department of Academic Standards

Comment

Crisis of confidence

By EUGENE V. RISHER

WASHINGTON (UPI) — The credibility of official U.S. statements on its policies and progress in Vietnam once again is coming under heavy attack.

Recent polls showing that about seven out of 10 Americans doubt the government's candor when it talks about Southeast Asia have highlighted a problem that has plagued three presidents and helped bring about the early retirement of one.

Not lost on the White House is the fact that the survey, conducted by the respected Gallup organization, shows greater crisis of confidence now than in February, 1967, mid-way through President Johnson's first full term in office.

Several things have contributed to it:

The decision to use extensive American firepower and helicopter support in Cambodia after having given the impression such bombing raids would be rigidly limited.

Use of such misleading terms as "protective reaction strikes" to describe bombing raids against supply buildings in North Vietnam and "unarmed reconnaissance flights" to mean flights by intelligence-gathering planes

escorted by coveys of fighter-bombers.

The display of a pipe segment by Defense Secretary Melvin R. Laird and one of his top aides at a Pentagon briefing which gave the incorrect impression that it was from the North Vietnamese

pipeline ruptured during the current Laotian operations.

The central conflict of trying to convince Hanoi it cannot gain by waiting while at the same time responding to domestic pressure for an American pull-out.

In fairness to the Nixon administration, it should be pointed out that it inherited a vast reservoir of skepticism about the war. The history of the conflict is one of false hopes and optimistic assessments substantiated by questionable statistics.

And, of course, President Nixon cannot be entirely candid about what course he intends to pursue in Southeast Asia because to do so would be to close certain options and to give the enemy an invaluable advantage.

Not all the fault lies with the government. Journalistic shorthand in which "winding down U.S. involvement in the war" has helped fuel some of the misconceptions.

Recognition of this widening credibility gap is one of the reasons President Nixon stepped-up news conferences. Aides say he plans to continue holding news conferences more frequently than during his first two years in office when the average was about one every two months.

Daily Universe



The *Daily Universe* is an official publication of Brigham Young University and is published as a cooperative enterprise of students and members of the faculty and administration.

The *Daily Universe* is published Monday through Friday through the academic year and twice weekly during summer sessions—except during vacation and examination periods.

Opinions expressed in the *Daily Universe* do not necessarily reflect the views of the student body, faculty members, University administration, the Board of Trustees, or the Church of Jesus Christ of Latter-day Saints.

Second class postage paid at Provo, Utah 84601. Registered September 27, 1962, under act of Congress, March 3, 1909. Subscription price for the academic year (10th summer term included), \$85. Printed by the Brigham Young University Printing Service, Provo, Utah 84601, USA.

China membership could spell UN 'doom'

FORMOSA (UPI) — Chiang Kai-shek of China said recently that Chinese membership in the United Nations would spell the doom of the world organization.

He said that if given a "Peking" will do within its power to keep the world organization. "The government will do its best to keep the Chinese out."

Nationalist Chinese leader Chiang Kai-shek said at a time when the United States, Japan and the United Nations, signs of willingness to a formula under which the mainland and Taipei would be admitted to the U.N.

Chiang reiterated his opposition to a two-China policy. He said this is a problem that will be solved if the world organization of nations has the righteousness and justice to admit the Chinese mainland and whether Communist China be admitted or not is

an issue "closely related to the interests of the United Nations itself."

"But if the Chinese Communists were allowed to join, it would spell the doom of the United Nations," Chiang said.

Chiang was asked why Communist China, with a population of 700 million, has made no attempt to invade either the offshore islands of Quemoy or Matsu in the Formosa Strait or the island of Taiwan, where China's government has been in exile since 1949.

Chiang expressed confidence that Nationalist China is able to defend itself against any attempted Communist invasion. "Besides," he said, "the Chinese Communists will find themselves in the midst of foes if they attack us."

He said not only would Nationalist China get support from its allies such as the United States, but also "some others who are not necessarily our friends but are the enemies of the Chinese Communists would take the opportunity to move in on them."

Chiang made no mention of any specific nations.



Cycle
city

All bicycles on campus that are not licensed and properly parked in designated stalls by Wednesday will be impounded, according to a Security spokesman. Students should report to B-66 ASB between 8 a.m. and 5 p.m. to pay the \$1 fee required with registration. Serial numbers are required for all bicycles. Those lacking a number will receive one upon registration.

They've finally come up with the perfect computer. You just feed in your problems, and they never come out again.—C. D. Ashby, Utah Basin (Utah) Standard.

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Campus News Notes

ACE
Wednesday at 6:45 p.m. at about 150 N. 600 E. Provo. The group of children will be followed by a band and a parade. The group will be followed by a band and a parade. The group will be followed by a band and a parade.

p.m. in the ELWC Skyroom.

ENGLISH CIRCLE
The movie, "Antigone" will be shown Wednesday and Thursday at 7:30 p.m. in 184 JKB.

LES COPAINS
Meet Wednesday at 7:30 p.m. in 231 MARR for introductory and organizational meeting. Plans for the Cafe Yermans will be finalized.

ANTIGONE

March 17 and 18 (Wed. & Thurs.)

7:30 p.m. 184 JKB

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Inventor of television dies at 64 in S.L.C.

Forty-four years after transmitting the world's first television picture, Philo T. Farnsworth, 64, has died in Salt Lake City.

According to an LDS Hospital spokesman, Farnsworth was admitted to the hospital at 7:51 p.m. Thursday to die later that night of a cardiac arrest.

Farnsworth, a member of the LDS Holiday Eighth Ward, had been under doctor's care for several months before his death.

At 20 Farnsworth transmitted the world's first television picture from a laboratory he set up in San Francisco with his own financial backing.

As a sophomore he had to drop out of BYU for money reasons caused by his father's death.

He had developed a complete theory of electronic television by the time he was 15 and applied for a patent on a television system when he was 18.

In describing his theory, he said, "Control their (electrons') speed, control the direction, change light or pictures into electricity and electricity into pictures at the other end and you'll have television."

Farnsworth's development of a working system of television transmission occurred simultaneously with that of another American inventor, Vladimir Zworykin, who was working independently. Because of notes he had made as a freshman in high school,

Farnsworth won a patent case in court and credit for the first transmission.

Farnsworth held more than 300 American and foreign electronics patents, 100 of which were for parts of today's television receiver. He was honored with the world's first television broadcasting license in 1934.

Farnsworth was born in Indian Creek (near Beaver), Utah, Aug. 19, 1906. He graduated from high school in Rigby, Idaho before entering BYU.

'Walk for development'

Provo Mayor Dixon has declared May 1, 1971 as "Walk for Development Day."

According to Sharran Farrell, a member of the committee coordinating the event at BYU, students from local schools and BYU will participate in a walk that day to raise funds to be used for AYUDA, a day-care center for children of migrant workers, and for the American Freedom for Hunger Foundation.

Farrell explained that each walker will seek sponsors who will pay a specific amount for each mile walked. Both walkers and sponsors are encouraged to sign-up for the "walk" at the office of President Jon Ferguson, 438 ELWC.

Features Robert Sears

Executive Lecture Series begins

Noted figures in business and finance will appear this spring at the Executive Lecture series, sponsored by the BYU College of Business.

The lectures, which are open to the public, begin at 4:10 p.m. in JSA.

Vice-president of Phillips Petroleum Company, Robert N. Sears, will be the first speaker today. Mr. Sears was elected vice-president in 1962 and a director of Phillips in 1970. He is president of Phillips Investment Company, and of Phillips Petroleum International Investment Company. He graduated from the University of Utah and received the MBA degree from Harvard Graduate Business school.

Mr. Sears is a regional representative for the Church of Jesus Christ of Latter-day Saints, a member of the National Advisory Council for the BYU

College of Business, and on the Board of Directors of Zions Utah Bank Corporation. Other lecturers to appear include: Abram C. president of New England Life Insurance Company.



Monday, March 15

Nickel Flick, "Taxi for Tobruk," starring Charlene, your, Hardy Kruger, Vito Ventural, Ballroom, 5c.

Friday, March 19

Western Dance, "Country Gentlemen," East 9-12 p.m., 50c

Saturday, March 20

Contemporary Dance, "Chapter V," Ballroom 8:30-11:30 p.m., 50c

Wednesday, March 24

Dating Game, 12 noon, Varsity Theatre

Friday, March 26

MEDLEY DANCE, "Colors," Ballroom, 9-12

Saturday, March 27

PARNANNY Contemporary Dance, "Inspired Version," 8:30-11:30 p.m., 50c

Wednesday, March 31

Nickel Flick, "Two Rode Together," starring Stewart, Richard Widmark, Ballroom, 8 p.m., 50c

Terri Fisher

Coed receives task force appointment

The Western Interstate Commission for Higher Education, (WICHE) has recently appointed Miss Terri Fisher



Terri Fisher

Vice-president of Women's Activities to serve on its eleven man task force devoted to improving mental health on western colleges and campuses in the United States. Miss Fisher, a junior at BYU in Provo, Utah.

The new WICHE program in the mental health field is "Improving Mental Health Services on Western Campuses." It is under the directorship of Dr. James H. Banning with Dr. Joseph L. Krofcheck, Clinical Director of Resthaven Community Mental Health Center of Los Angeles, serving as chairman of the task force. The program's genesis began two years ago when it became apparent that WICHE might study two long-standing interests—mental health and higher education—where they intersect in the university community.

Faced with clear evidence of the existence of a problem of major

proportions, WICHE received a grant from the National Institute of Mental Health to support a three-year program to review campus mental health program activity, identify and consider issues regarding these activities, formulate strategies for change, and implement these strategies. Miss Fisher will serve for an 18 month period.

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monday

East Meets West



East West Week

by Tristan R. Pico
Co-chairman, East West Week

The strongly aromatic smoke rose slowly from the ivory stem of the ancient Burmese water pipe. The small bamboo and rice paper room filled with faint and arabesque fragrances. Lounging near the gigantic jade statue of the Buddha is the "Dragon Lady," waiting for Terry's return with the vital information about the heroin shipment....

Another episode of *Terry and Pirates* begins, and so does another short, but effective, brain-washing session.

This type of primitive outlook on the Eastern community tends to call forth stereotyped and monolithic images: All Red Chinese Communists are effective, devoted, instruments in the great South East Asian conspiracy; all Buddhists are doctrinaire, lovers of meditation, and know something that you (because of your Occidental blood) can somehow never know; Easterners are always educated at UC "R" "A"; all eastern languages are beyond our ken; and the ideogram is a genotypically know symbol which the Westerner can only hope to imitate in three and a half tones. Besides, how could we ever get to know a culture in which all the people look alike....

Cloistered in the tops of the Rocky Mountains, a small community of scholars are collaborating with the ASBYU Academics office to (1) dispell or reinforce (as the case may be) such notions about Eastern people, culture, government, dance, fashion, religion, and a brace of other interesting and timeless subjects, and (2) to spend wisely those monies allocated for that purpose.

What East/West Week represents is a movement toward the creating of entertaining and viable meetings for the LDS scholar (and by scholar we mean everyone from Dr. Spencer Palmer, to every budding or just germinating freshman).

Months have already gone into the planning and execution of East West Week. At this point two names stand out for special recognition: Dr. Spencer Palmer, director of Asian Studies, and William McCurdy, senior in the same program.

Who gets to foot the bill for East/West Week? Well, you do, of course. The Academics Office is saddled with the responsibility of administering student funds for this event. East/West Week is by far that office's most ambitious project this year, and may very well prove to be the most ambitious effort ever carried out by the academic cabinet.

First (and of course foremost) *Monday Magazine* has been more than anxious to run a number of articles on East/West Week. Others who have

followed Monday's lead (no doubt) are *Dialogue*, which has requested McCurdy to review the week for one of its issues. *BYU Studies* is devoting its entire fall issue to a reprinting of the speeches and panels of the eminent scholars. *The Ensign* is currently looking at the possibilities of future articles on the activities of East/West Week.

Heading the list of scholars invited to this conference is Dr. John K. Fairbank, director of the East Asian Research Center at Harvard, where he is also the Francis Lee Higginson Professor of History. Dr. Fairbank is considered the foremost authority in the West on Red China. He attended the University of Wisconsin and received his A.B. degree, *summa cum laude*, from Harvard in 1929. In 1932 he was a Rhodes Scholar in Peking, and joined the Harvard faculty in 1936. To list his honors, degrees, scholarships, and publications would require several pages. Dr. Fairbank will speak on Mao Tse-Tung, and later will address himself to the problem of the future of China with a panel of other professors.

Also participating in the East/West Week lecture series is Walter H. Judd, M.D. Unfortunately because of numerous previous commitments Dr. Judd will only be able to visit the university and deliver his address following East/West Week. He will speak on Wednesday, March 24, at 7:30 in the Joseph Smith Auditorium. Dr. Judd will address himself to the same basic questions which will be treated by Dr. Fairbank. Dr. Judd served in congress from 1942 to 1962, and was voted by his colleagues one of the four most influential men in the House. He is currently a contributing editor of the *Reader's Digest*, and provides daily national radio commentary on world events.

In addition to these, Dr. Roger Hilman of Columbia University, who served as John F. Kennedy's Undersecretary of State for Eastern affairs, will be present to discuss U.S. foreign policy. Dr. Chong-sik Lee, the leading authority on Korea, will analyze the growth of Chinese Communism in the Asian countries. Dr. Richard Edwards of the University of Michigan will present a lecture/slide presentation on Buddhism. Dr. William A. Brown, deputy director of the Office of Asian Communist Affairs, will participate on a panel discussion with Dr. Fairbank called "The Dilemma of American Foreign Policy: One China or Two."

East/West Week promises to be the academic highlight of the year. Plan to attend; you may be "surprised that they speak our language."

SCHEDULE

MONDAY, MARCH 15

11:00 a.m. Richard Edwards, University of Michigan, "Buddhist Imagery" Lecture and Slide Presentation Varsity Theatre

12:00 p.m. Films: "Man's Search for Happiness" (Filmed in Japan for Expo '70) 3 Showings Varsity Theatre

2:00 p.m. Richard Edwards, University of Michigan Reception 357 ELWC

4:00 p.m. Gary Williams, BYU, "Western Influence in Chinese Poetry" McKay 167

TUESDAY, MARCH 16

11:00 a.m. John Carr, Church Translation Services Department Earl Olsen, Church Historians' Office Stepdown Area, ELWC

12:00 p.m. Films: Religions of Asia Varsity Theatre

3:00 p.m. Panel of Returned Asian Mission Presidents: "Problems and Opportunities of Missionary Work in Asia"

WEDNESDAY, MARCH 17

10:00 a.m. Films: Countries of Asia Varsity Theatre

10:00 a.m. Films: Cultures of Asia Varsity Theatre

12:00- to 2:00 p.m. John K. Fairbank, Harvard University, "The Peoples' Republic: Communist or Chinese?" Varsity Theatre

2:00 p.m. Paul Yearout, BYU "The Oriental Cousins of Chess" ELWC 357

4:00 p.m. Todd and Lanier Britsch, BYU, Discussion "Pagoda and Parthenon: Encounter of Eastern and Western Cultures" JKB 184

7:30 p.m. Panel Discussion Featuring John K. Fairbank, "The Dilemma of American Foreign Policy: One China or Two?"

THURSDAY, MARCH 18

10:00 a.m. Forum Assembly: Roger Hilman, Columbia University, Former Undersecretary for Far-Eastern Affairs "American Foreign Policy" Fieldhouse

11:00 a.m. Roger Hilman, Questions and Answers, Varsity Theatre

1:00 p.m. Chong-sik Lee, University of Pennsylvania, "North Korea: Between Dogmatism and Revisionism" Varsity Theatre

3:00 p.m. Chong-sik University of Pennsylvania, Reception, ELWC 379-381

FRIDAY, MARCH 19

12:00 p.m. Cultural Program by Asian Students, Stepdown Area

1:00 p.m. Panel Discussion (Asian Studies Students) 184 JKB

WEDNESDAY, MARCH 24

7:30 p.m. Walter Judd Joseph Smith Auditorium

The Eastern "I"



Any inquiry into the religions of other men must maintain the highest respect for their rights of worship and belief. This is particularly true when the West looks East, for it is easy to assume an arrogant snobbery toward the Oriental religions: they accept no Christ; they flourish in cultures presumably less "civilized" than our own; and they are often condemned as superstitious. But it should be possible for Mormons, at least, to view other faiths fairly and rationally.

Weakness alone breeds contempt. The true religion can be compassionate to all.

To Westerners, one of the most foreign features of Eastern thought is the Oriental's view of himself. Yet the entire philosophy and metaphysics of the Asian religions is built around their doctrine of the self — the "I."

Hinduism and Buddhism, in fact, recognize no real "self" as we would term it. To Hinduism, the soul (*atman*) is really only a part of a greater whole — Brahma. To attain total union with Brahma is the very purpose of life. Buddhism goes further still: nothing whatsoever is permanent in man; the self is only a changing bundle of desires and sensations. The will to live (*karma*) is the root of suffering. Karma drives the self through a long series of rebirths, reincarnations. This cycle of rebirth is misery to the Buddhists who view the very existence of the individual and his desires as the cause of all suffering. The desire to live must be purged from the self; when it is, there are no more rebirths. Nirvana is obtained.

Nirvana is the ultimate goal of both Hinduism and Buddhism. It is that state which is reached when the self achieves union with the Absolute. No longer does the individual have an existence of his own. His will and consciousness are blended with Nirvana — he becomes the submerged man.

Though Westerners often mistake it for such, Nirvana is not the annihilation of the self. Though Buddha himself called Nirvana "the blotting out of self," this is understood to mean only the end of man's false being — the collection of matter we foolishly call the self. Edward Cong, in *Buddhism: Its Essence and Development*, writes that "the aim of Buddhism, like that of many other religions, is to gain immortality, a deathless life."

But this is not individual immortality. The self, remember, is submerged. The one who achieves Nirvana has been likened to a drop of water which flows into an ocean. The water is not destroyed, but the drop, as such, no longer exists.

What are the implications of such an end? It is conceived as an escape from suffering. But does man really want to end all sorrow? "Without suffering," Dostoyevsky's Devil in *The Brothers Karamazov* asks, "what would be the pleasure of life? Life would be transformed into and endless Church service; it would be holy, but tedious."

This is simply the Book of Mormon principle of "opposition in all things." If we never faced the inevitable sorrow that comes from struggling toward fulfillment, we could never know joy.

Nirvana cannot be what it claims to be — "eternal bliss," for joy without desire, striving and effort is nonexistent. Nor can it be "a counterpart to freedom." How can we have freedom without opposing elements from which to choose?

Nirvana would literally be nothingness — the cessation of consciousness; a null state, without joy or sorrow. It would be death. Perhaps not annihilation, but death nonetheless.

In Mormonism we see a radical difference. Perhaps more than any other religion or philosophy, Mormonism emphasizes the sanctity and integrity of the individual. The intelligence of man is seen as an eternal, uncreated entity, that "exists upon a self-existent principle." There has always been and will always be an "I." This doctrine, so unfamiliar to traditional Christianity, has been called "eternalism."

We see the self as a free agent in a universe of eternal opposites of light and dark, sorrow and joy. By recognizing this, ours becomes a dynamic religion. The end of the self that submits to the divine law is perfect freedom. But it is not a passive state. Godhood is a state of striving, of willing, of individual assertion and creation. Mormonism seeks life — eternal life — in all its richness and unfathomable breadth.

Among the philosophies of the West, we see two opposing tendencies. There are those traditions that tend toward the Mormon viewpoint: individualistic in character, they affirm the reality of man's freedom and the need for his identity. The American tradition approaches Mormonism in this sense, as do most Christian religions and the mass of Western philosophy.

The alternate viewpoint can be traced in Pythagoras, Plato, the Neo-Platonists, Spinoza, Fichte, Hegel, and Marx, not to mention almost endless hosts of utopian and mystical traditions. It is possible, in fact, to trace the definite, historical influence of Eastern thought in the Greek world to which so many of these philosophies owe ancestry.

These ideologies, most of which are utopian, seek the total end of individual suffering (which means the end of individual growth and struggle) by submerging the individual in a greater whole. Dostoyevsky's Grand Inquisitor could speak for all of them: "Nothing has ever been more insupportable for a man and a human society than freedom." Freedom, says the Grand Inquisitor, is the source of all human suffering.

continued on p. 8

East West Week

Special Guests



DR. JOHN K. FAIRBANK

Professor of history at Harvard University, Director of the East Asian Research Center, author of numerous books on all aspects of China, former President of the Association for Asian Studies, former President of the American Historical Association.



DR. ROGER HILSMAN

Professor of Political Science at Columbia University, former Undersecretary of State for Far Eastern Affairs.



DR. CHONG-SIK LEE

Assistant Professor of Political Science at the University of Pennsylvania, Chairman of the Joint Committee on Korean Studies of the Social Science Research Council and American Council of Learned Societies, author of numerous articles and books on Korea.



WALTER H. JUDD, M.D.

Contributing Editor of the "Reader's Digest," former medical missionary to China, served in the U. S. Congress for twenty years, sixteen of them on the House Committee on Foreign Affairs.

DR. RICHARD EDWARDS

Chairman and Professor of the History of Art Department at the University of Michigan, extensive travel and study in Asia, including China, Japan, Taiwan, India, and Afghanistan, author of various books on Asian Art.

DR. WILLIAM A. BROWN

Deputy Director of the Office of Asian Communist Affairs, assigned for the U. S. Foreign Service in Hong Kong, Taipei, Malaysia, Moscow, and New Delhi; speaks Mandarin, Cantonese, and Russian.

ADNEY Y. KOMATSU

Former President of the Northern Far East Mission (Japan), presently the Regional Representative for the Tokyo Stake.



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Eastern Religions: An Overview

Unlike most religions, Hinduism had no historical founder, for it originated before written history in the pre-Vedic period of Indian history and after the Aryan invasion. The religion, tightly intertwined with Indian culture and social structure, went through long centuries of complicated evolution which culminated in its present form. But the central philosophies of Hinduism have remained essentially unchanged.

Rather than worshipping a personal god, Hindus see Brahma, a "World Soul" as the rough counterpart to a deity. Lesser deities are also revered, but there are only manifestations of Brahma. In fact, Brahma—immaterial, omnipresent, and eternal—is really the source of all. Man's soul is even a manifestation of Brahma, and it is the goal of existence to achieve union with Brahma.

The Hindu doctrine of reincarnation or transmigration, so strange to us, is based on the concept that man must be reborn countless times until union with Brahma is attained. Karma is the divine, impersonal law that determines the state of a soul's new birth—as a man, an animal, or even a god. Good deeds lead to a higher birth, closer to Brahma. But the goal is not to obtain a higher rebirth, but to end rebirth altogether.

Buddhism, originally, was an offshoot of Hinduism. It began after the Enlightenment of Gautama Buddha while sitting under a sacred fig-tree—the "Bo-tree." During this "enlightenment," Buddha received revelation of the Four Noble Truths of existence, tasted of Nirvana, and became the

Enlightened One. Though freed from the cycle of rebirths, Buddha remained on earth to show other men the way to follow. The Four Noble Truths, summarized, were:

A. Existence means Suffering.

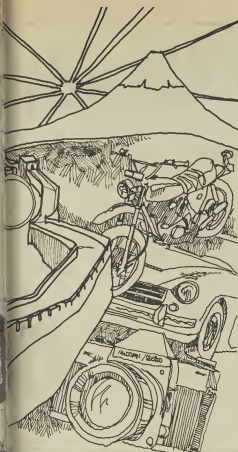
B. The Cause of Suffering is Desire.

C. The Cessation of Suffering comes with the elimination of desire.

D. The Eight Fold Path, or the way to eliminate suffering by "right thinking." This Eight-Fold Path was "Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavor, Right Mindfulness, and Right Meditation."

Hinduism adopted much of Buddha's doctrine, but India never accepted it as a faith. Instead, it spread eastward to China, Japan, Korea, and Indochina. Buddhism is an active and proselyting religion today; in fact, over 100 missionaries of the faith are active in the U.S. and Canada.

Though impossible to examine at length, Taoism, Jainism, Shintoism, and many smaller sects and splinter groups also play significant roles in Asian thought. Jainism was also a Hindu offshoot founded a generation before Buddhism by Mahivira. Taoism, virtually a dead corpse today in the morgue of Communist China, has origin in the work of Lao Tzu, the *Tao Teh Ching*. Though scholars dispute whether he really wrote the book or not, his philosophy has exercised profound influence on Chinese thought for centuries. Confucianism has also played a heavy part in China's development, but in many ways it is not a religion, but a philosophy of humanism, emphasizing order, justice, and family ties.



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Oriental Literature

The lure of the exotic—present in all aspects of Eastern life as viewed by the Westerner—shows itself predominantly in its literature.

For ages the Chinese, Indians, Persians, Japanese and Moslems have been characterized as the deep thinkers, the mediators of the world. The visual picture of a peaceful, cross-legged Buddha, which the word "Oriental" conjures up, is common in the mind of most Americans. But Eastern literature is itself a mass of contradictions. Though much of it, notably Persian poetry, concerns itself with a hedonistic philosophy ("Ah, make the most of what we yet may spend, Before we too into the dust descend"—*The Rubaiyat*), too often the true thoughtfulness of the poet or author is overshadowed by this impression. Often the other extreme is shown, too—"Triple restraint of thought, work, and deed, strict vow of silence, coil of matted hair, close shaven heads, garments of skin and bark"—*The Mahabharata*.

Eastern literature ranges in thought from the simple didacticism of the Japanese folk tales to profound works such as the teachings of Mohammed and Confucius. It ranges also from the very ancient works such as the book of *Genesis* and the analects of China to more modern writers such as Rabindranath Tagore. Extremes in length are also seen. Works range from the short but beloved maxims of China ("Heaven arms with pity those whom it would not see destroyed"—Lao Tzu) to the great Sanskrit epic of India, *The Mahabharata*, which contains 110,000 couplets.

Throughout the writings, even those on philosophy, society, science, and government, there seem to be two recurring characteristics: religion and didacticism.

Even most moral tales include or hint at divine intervention to teach a lesson to a mortal. Even works on etiquette and grooming commonly include admonitions from deities. Although not always

directly theological in nature, the writings of the Chinese philosophers have been taken and so standardized as to become religions for their adherents. Some of these writings, such as the precepts of Shinto bear a close resemblance in content to the Articles of Faith—"Do not transgress the decrees of the state, Do not forget that the world is of one great family, Even though others become angry do not become angry yourself," etc. For those people, the writings of their leaders have become the foremost literature in their countries.

Didacticism may be seen in the parables, or analects, which demonstrate applied principles. The epics, especially in the countries of Mongoloid culture, have served for hundreds of years as guidelines and examples for peasants and nobility alike. The themes in the literature have, for the most part, been integrated into the people's life—style—which, conversely, was their ultimate origin.

As is the inclination with much Eastern poetry, the haiku of Japan—short, three-lined poems—try to capture a feeling or scene in as few lines as possible. It has often been described as a "pulse" of feeling—a measure of the emotion that lies behind the Eastern soul, as in Onitsura's "The World Upside Down." ("The trout leaps high—below him, in the river bottom, Clouds fly by.")

Too often Westerners limit their reading to works of their hemisphere, an injustice to themselves. There is a wealth of feeling and philosophy in Oriental literature. As the poet Kabir of India has written in his poem, "The Jewel":

Some look for it in the east, and some in the west;
some in the water and some amongst the stones.
But the servant Kabir has appraised it at its true value,

and had wrapped it with care
in a corner of the mantle of his own heart.



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INTERVIEW:

Robert K. Thomas

March 1, 1971, *Monday Magazine* interviewed Robert K. Thomas, academic president of Brigham Young University. The following is a transcript of that interview.

MONDAY: Brother Thomas, as you look over your educational background, degrees, and Church service, what do feel has led you to the position you occupy today?

THOMAS: Educationally, I suspect, it was a combination of the rigors of scholarship and the Church. There for the first time in my life I was less concerned with grades (I didn't even know what our grades were), and more concerned with the quality of learning, being able to arrive at a conclusion from the facts, and being able to defend that position.

Assignments were given as such, we were simply expected to get the background we needed. That training was obviously useful to me. That helped me when I was an undergraduate, by in graduate school where often among young men have no first experience with real scholarship. I had the scholarly rigors of Reed, and the school was simply a continuation. I felt myself unusually prepared for graduate school. I think the beginning of my intellectual maturity came in my senior year at Reed. I wrote a senior paper of dissertation on the *Book of Mormon* as literature, and clearly for the first time that the scholarly effort brought to bear on the *Book of Mormon* can be very fruitful and exciting. In Reed I did I fear the *Book of Mormon* not stand up under critical analysis. It became evident that my only problem was my own ignorance. The book was capable of handling all that I could handle.

At Reed, I went to the University of Utah to receive my master's degree. That was the finest teacher I have ever had. At Reed, nor later at Columbia, did I have an equal as a teacher. He was a critic. I think he helped me establish the basis not only for the criticism of the *Book of Mormon*, but for bringing meaningful criticism to bear throughout my life. In such a way that it gave me confidence, a sense which made it possible for me to go to the Relief Society with a series of texts and defend withstanding scholarly analysis with appeal to the novice.

Intellectual approach I learned from this man. He was of great use to me personally. I went to Columbia University, I think I learned as much living in New York, in Spanish Harlem, where my wife and I were house parents in a home for the poor as in the Bronx. The totality of experience was extremely useful to me. I had an opportunity to become acquainted with really fine libraries, and to find out what could be found with the aid of some research skills.

Extraordinary men who teach in the City of New York are not there by accident. They are as good as they are taught. Fantastic for their scholarly work, they not only demand it of themselves, they demand it of their students. I defended my dissertation at Columbia, which I had written on Thoreau. I hoped confidence not only in my own training, which turned out to be a very frightening two-hour oral examination into a very short time. To be sitting with men who had been trained in the world, and being able to direct the discussion was a new experience. I had confidence not in what I said, but in the approaches I used. I felt no compunction in making my case to the Church.

It seems to me we often get defensive. We worry for fear the Church isn't going to stand up against scholarly attack. The LDS theology is quite capable of doing this, if we can handle the theology of our own Church. The fourth section of the *Doctrine and Covenants* says we should bring our "heart, mind, and strength" to bear on the Church. Occasionally we bring our minds. More often we bring our hearts only.



MONDAY: Do you think we have more need for teachers who can analyze and simplify, or for those who can integrate and point out accurate picture of the complexities of life?

THOMAS: The integrators. It is so much easier to develop skills of analysis than of integration. Yet, it is not enough to simply ask the questions. I get a little piqued at people who say, "I don't have many answers, but I sure can ask the questions." We cannot ask a series of significant questions without coming up with some significant answers. Only as we come up with answers do we generate more significant questions. It seems to me that the real intellectual excitement of the Church is our ability to come up with answers. Almost anybody can ask impossible questions, but to come up with a series of answers which make the questions meaningful is quite another matter. I think this is the kind of thing Church scholars can do.

Maybe the young idealists who talk about getting it all together sense the need for integrators in society. If they don't see the full ramifications of this, at least their instincts are correct. The concept is best stated for me by T.S. Eliot: We shall not cease from striving, and the end of all our striving is to arrive where we started and know the place for the first time.

You come from simplicity to simplicity, but you come through the complexity, so that you can appreciate the simplicity.

MONDAY: Do you think it is unfortunate that many times the degree of Doctor of Philosophy is awarded to those who have not yet learned to synthesize and integrate ideas?

THOMAS: We must be careful that we are not coerced by degrees. The California system is having a furor over the number of people who have come with foreign Ph.D.'s. Some of them are almost ridiculous. At foreign universities the Ph.D. is given for work which many times is far less than significant. In America it has become in many cases a status symbol. We need to be far less concerned about a man's Ph.D. and where he got it, and more concerned with his abilities.

At BYU we are faced with the problems of insuring our superbly trained men do get a chance to do some of this synthetic work in addition to covering classes. I think a real

educational impact will come not only from skilled teaching, but from significant achievement in research or the creative arts. We must be able to compete with the world on its own terms, and show at least equal skills in areas which the world values. In that way we can get the attention of the world to hear what we have to say.

It may be that the next great missionary effort of the Church might well be among the educated, if we are willing to learn the language of the educated.

MONDAY: Would you rate BYU with other Universities of comparable size?

THOMAS: BYU is unique because of the influence of the Gospel here. In light of this, we have to demonstrate our confidence in scholarly training at a level which would be accepted to the world. We have some extraordinary teachers who would compare favorably with the best anywhere else. Perhaps we do not excel consistently in all areas. It is difficult and unfair to compare us to the Ivy League schools in terms of the performance of our teachers. We have a few individuals who would match that; we could compare certain individuals in certain disciplines and come out rather well.

In overall terms we simply have not had that kind of emphasis here.

However, interestingly enough, our best reputation is in the graduate schools of the country where our students have done superbly. BYU ranks very favorably on the basis of the type of student it has produced. There have been a number of national studies on this, and we come out easily among the top institutions in the country.

What I hope we will do at BYU is to capitalize on our uniqueness and bring together not only teaching and resource skills but to have a kind of unity of effort which I do not think could be matched by any other institution in the country.

Here we can expect departments and colleges to co-operate totally in a given program for a specific end with very little waste of psychic energy. Here there would be little internal competition. I think this is the unique academic strength of BYU.

I would mention that we have possibly the most cosmopolitan major university in the country. No university would have so many young men and women who have spent years abroad. All the semester abroad programs do not come close to giving the kind of real exposure to another culture which a mission does. In certain areas other schools could not compete with us at all.

MONDAY: Do you feel that the requirements for an entering freshman of 1971 differ greatly from those of 1961?

THOMAS: Incredibly so. Far more than most people realize. I'm not even going to detail the differences because they scare people to death. The requirement for entering BYU are almost frighteningly high. We use a rather sophisticated formula in which we put together an ACT score and high school grades, and predict a college grade point average for you. This has been extremely accurate considering the group as a whole. It has been a very great shock to those who were on the honor roll at their high schools to be denied admission to BYU this year.

MONDAY: Will there be a change in the semester system? And if so, what will be the ramifications?

THOMAS: We've talked a lot about this. We're so anxious to utilize our teachers and our facilities in as total a manner as possible. We've given very serious consideration to changes not only in some rather small areas (ending the fall semester before Christmas), but in large areas (reaching toward a tri-semester system which has yet to prove successful in this country). As the University of Pittsburgh found out, it can be terribly expensive unless enough students register for the summer semester.

May I suggest to students who wonder why we don't just move into it, that the change will throw the course sequences out of line so hopelessly that our difficulty in dealing with junior college transfer students would be compounded almost to an incredible level. Forty-eight per cent of our

continued on p. 10

For Zion Must Increase In Beauty

by Louis Midgley
Professor of History

I am told that a number of young people are now deeply concerned about the quality of our environment. "Ecology, the last fad!" This remarkably insightful and ironic bit of wisdom appeared among the graffiti on walls in San Francisco a year ago. The impish "philosopher" who scratched that inscription on a wall may have felt something of the hopelessness and futility that surround the recent efforts to halt the Great Machine before the abyss. There are even some signs that concern over the quality of the environment is reaching Utah. Unfortunately, much of what may appear to be legitimate concern with real problems is nothing more than a passing craze which is often packaged and sold by the very same agents whose business it has been (and profit as well) to lay waste to the blessings which God has given us.

There is a widespread realization among the saints that God has blessed us in providing for us a pleasant and various and beautiful place in which to live.



How well do we care for this blessing? Even a short journey through the cities and towns and countryside of Utah should cause us to blush with shame for the abundance of signs of the tasteless, vapid, vulgar, ugly, shoddy, coarse and common that dominates our communities and typifies our material culture. Instead of a fostering care for our environment such as we often have for each other, we see signs of indifference, hostility and exploitation. Rural Utah offers numerous examples, though certainly not the only ones, of our continuing and increasing failure to care for that which we have been given as a material blessing by the Lord. It is in rural Utah that there is still to be seen a last remnant of an earlier zealous effort on the part of the pioneers to construct refined, neat, orderly and even beautiful communities. Unfortunately, much of rural Utah has undergone a massive decay that threatens to blot out the pioneer tradition. "For Zion must increase in beauty," we are admonished in the Doctrine and Covenants (82:14). But do we always really strive to see beauty manifest in our communities? Where now is the beauty that the original pioneer community builders wished to see manifest in our homes and towns and cities? Our tastes have been so dominated and perverted by vulgar commercialism and by an unreasoned lust for novelty that the visual signs of the past are easily swept aside and we are sold



the coarse, common. But even that is not received as a blessing. Within a few years, who are in line sights. There are wonders are in glance at the and home with unkempt, grossly rusting farm sheds, junk, and other debris that these farms surrounded by trucks and owners who poverty as they cleaning up places.

The continuing along the hardly made improvement. I expect to will be able on the south City and valleys and long uninter subdivided developed highways. If commercial substantial they are more than at present of beauty in depressing environment fostering the blessings God found in only our mountain streams and

The Eastern "I"

from p. 3

But it is also the source of man's joy. Joy is the purpose of life, the end purpose of morality. It could not be found if the individual was merely part of the Absolute. The submerged man knows neither suffering nor joy — whether submerged in the whole of Hegel's state, the pantheistic God of a medieval heresy, the one of the Neo-Platonists, or the destruction of identity found in B.F. Skinner's *Walden II*, or in Huxley's *Brave New World*. In attempting to negate suffering, they negate freedom; and in negating freedom, they eliminate the possibility for man to have joy. Hence, they are immoral.

A *Brave New World* is immoral, not because its citizens suffer, but because they are submerged in the mass, having no right to suffer, no power to suffer, and therefore no ability to know happiness. The same is true of Nirvana. To run from freedom, to run from necessary suffering is to run from life.

It would be unfair to leave the Eastern faiths here, boldly branded as seekers of death. There is an easily discernible difference between the Eastern religions, and the Western philosophies of similar bent — a difference which redeems the East in Mormon eyes. When the concept of self-submergence is found in Western thought, it is usually tied to corresponding ideas of amorality, socialism, hedonism, the denial of virtue, and promiscuous sex. *Almost universal to the Western utopian tradition is an insistence on the destruction of the family. Find a Western philosophy that preaches the submergence of the individual, and you will find one that deplores the family unit.*

Revealed religion has shown that the family is a preserver of individual identity, an eternal necessity to life and joy.

The Eastern religions differ in this from their Western counterparts. Throughout Asia, the highest morality is revered: strict ethical standards are the foundation of these cultures. The Eight Fold Path of Buddhism is a powerful affirmation of the existence of moral law. The virtues of Mormonism are quite close to those of the East — we find a reverence for life, for property, for honesty, patience, meekness, and love. Most significant of all, perhaps, the Eastern tradition honors the family. It is this distinction, as much as anything else, that separates the Eastern religions from those Western ideologies which advocate the submergence of the individual.

Thus, while the Eastern and Western philosophies of submergence may be cut from the same metaphysical cloth, the East is far closer to Mormonism in its practical ethic. The spirit of the East — so rich and vibrant with life — is out of step with the death-yearning of Nirvana.

But we can afford to ignore the philosophies — the masses of men always have. Instead, when we think of the East, we can think of its enduring social structures, and the gentility and quiet virtue of its millions. For it is that everyday spirit which is the true spirit of the East, and a vital link with the West.

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[illegible]

Interview: Thomas

from p. 7

graduating students in last year's classes were transfer students. This is not a matter to take lightly.

If we made a change too abruptly, we would make it almost impossible for students in a course like chemistry to fit normal sequence classes into their schedules. We would be forced to teach special classes one semester, and repeat them the next semester at a cost we could not afford.

MONDAY: How does the University provide for the student who encounters academic difficulty while at BYU?

THOMAS: I am not very much involved in this. This falls under the responsibility of the Dean of Students. But it seems to me that we handle this sympathetically and realistically. We have a number of ways in which a student may return to school after he has been suspended. Some of these ways are rather imaginative, such as taking the outdoor survival course, or taking home study courses, or he may attend elsewhere for a period until he demonstrates that he is capable of the work required of him. We try to give very careful consideration to a student who is picking up minus grade points. We want to help him before it gets too late.

Students very often get tightened up about these difficulties and don't seek help until it is too late. If a student has been on probation two semesters, he gives us no choice but to suspend him.

But during the first semester on probation, a student can receive very special help from a number of university agencies. However, the student must recognize his situation and be willing to receive help. We simply can't go out and find all the students who are on academic probation and drag them in, they must be willing to come. He will receive help in a way which will not make him feel like a failure.

MONDAY: Will the Bishop's recommendation be emphasized and play a greater part in determining who is admitted to BYU?

THOMAS: As you may know we already ask for a rather detailed recommendation from Bishops. Our problem has been inconsistency. Some Bishops have been very helpful; others, so anxious to get a problem case to BYU where we could reform him, have not made useful recommendations. We want to use these recommendations; we take them seriously, but we don't want them to become an overburdening kind of determiner. If there is a serious problem, or if the Bishop suggests that we do not enroll an individual, we will simply follow that recommendation.

A greater problem concerns those students who continue at BYU, students who are not only totally inactive, but quite rebellious, too.

The major subsidy which each student receives here obligates him to support the institution and the Church. My hope is that students will recognize this on their own. If they do not, we aid him in feeling this responsibility.

MONDAY: What role will the BYU campus Bishops play in determining if a student continues here?

THOMAS: We hope to increasingly involve the campus Bishops in aiding us to determine who remains at BYU. I am sure they would be reluctant to get into some areas, but there are a few rather clear cut areas where the Campus Bishop's recommendation is given major weight. Since we have so many applicants who desire admission, I am sure that we will be relying more upon the Bishop's recommendations. It is a privilege to be at BYU, and with the privilege comes a good deal of responsibility which the student must assume.



Education of the Whole Man--

LDS Student Association

by Shauna Shields

There are "those who find themselves troubled by the inner conflict between the traditional teachings of the Christian faith and the challenge of modern education to explore, dissect and test in the cold light of fact and demonstrated proof," said Dr. Henry Eyring. Indeed, attending college these days, especially institutions other than BYU, can be a faith-shaking experience. LDS students find themselves away from home and family and in an environment where the vast majority of their peer group fosters temporal and spiritual ideas different than the ones they value.

About 7.2 percent of the Church's population consists of college students. In round numbers this comes to 200,000 people. Of those, about 24,000 attend BYU, 3,700 attend Ricks, 1,150 attend Church College of Hawaii, and 570 attend LDS Business College. Over 173,000 LDS Students are at non-Mormon colleges throughout the world. How do these students involve themselves in Church activities which are relevant and interesting to the world in which they exist?

The answer is LDSSA—Latter-day Saint Student Associations. They are organized on about 300 campuses, in the western states, but extending North to Canada, east to England, and west to Hawaii. Where possible, Institutes of Religion house the associations, but LDSSA is independent. Often times, the organization is not as easy as it sounds. In some cases, the campus administrators are hesitant to let the students do so.

For example, at Mt. San Antonio College, in California, school officials had banned all religious organizations. The LDS students began doing constructive things for the campus. By the time they had finished, the administration had completely reversed its stand, and now allows any and all religious groups to organize.

There is very little written on the LDSSA by the general authorities. They feel that the adult priesthood advisors and the student officers must assess the

situation on every campus and organize themselves to be a part of that environment. The following objectives, however, have been set down to aid leaders. The LDSSA should:

1. Correlate all weekday church-related activities on the college campus under the direction of appointed Priesthood leaders;
2. Better the communication between college students and their leaders in the Church;
3. Reach out for returned missionaries, returned servicemen, young married students, and bring them to close affiliation with the Church while they are on campus and help them to be more effective students and better balanced human beings;
4. Strengthen and support Church agencies in their efforts to accomplish their responsibilities to college students.

Why must there be LDSSA? Why can't LDS students simply attend the nearest branch or ward? The pressures, problems, hopes, dreams and worries of the average college student today are so different from those of the typical Mormon family, that in many cases the local wards simply are not extensive enough to provide the programs needed to help and encourage the college student and resolve his needs. The theme of the LDSSA Conference held at BYU last year expresses this philosophy:

"I pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." (John 17:15)

LDS students everywhere are expected to be the "leavening" in the mixture of ideas and influence found on college campuses. Such is the case. The good done by the organized Latter-day Saint students is being felt throughout the world and the Church.

Last Spring, the student council of a college in Fullerton, California, decided to withdraw the school's team from a baseball tournament because it had been announced that BYU would also attend. The LDSSA, 150 members strong, set out on a campaign to inform and influence the 15,000 member student body. They made posters, led discussion groups, had

open houses and firesides. Within a few days the student senate re-vote. The decision was to attend and the team was in the tournament. In other local schools similar announcements of their decisions.

Recently at the University, the student concert at the Symphony Orchestra, was attended by 300 students, many of the music school Administrators. LDSSA if they've agreed, and near attended. So in administrators, the LDSSA dedication of the athletic center, and the Mormons appeared in a that university forget.

LDSSA is unique of a general Elder Marion Brother Frank many ways to committee refrain any rigid rules that the organization answer the following:

1. What are LDS students doing at universities?
2. How can we make more appropriate use of them?
3. What is the combination of the Church on the meet these needs?

As the Church stretches its love corner of the recognize that especially students exposed to ideas maintained by saints cannot ideas, nor can lightly. Latter hold together with the wisdom of times past. This, then, LDSSA interna

FOCUS: Gabriel Tabor

by Deborah Legler

Gabriel Tabor is the first and the last: A Jew, and a converted Latter-day Saint. Tabor, who was born in Communist Rumania where he lived until 10 years ago, was involved very little with Judaism.

"My whole philosophy of life was basically communistic," he says, "including scientific atheism which, by the way, I taught once. I used to be headmaster of a college for foreign languages in my home town, which is the second largest in Rumania and almost the size of Salt Lake City."

"I used to be what I qualify now as a 'Jack Jew.' I was really convinced of scientific atheism. You know, communism can sound very convincing if you don't know any better. There are millions of honest young people behind the Iron Curtain who sincerely believe in communism."

"The day-to-day life behind the Iron Curtain sooner or later will convince you that communism is of the Devil. Everybody had difficulty getting out of Rumania. The Iron Curtain is very rarely left legally, I did."

After a three year wait to obtain a passport, he received a document which allowed him to leave the country. His successful departure was due to the efforts of some former students who occupied influential positions.

When he arrived in Israel, Tabor recalls, "I was looking for a religion then. It took me more than 15 years to see what communism really is and that this scientific atheism just doesn't fit." Judaism did not become his new religion in Israel, however. "Few Jews in Israel are really religious," he explains. "There are a very few Orthodox Jews, but I was on the other side of the fence."

In Israel Tabor found Christ. At a special Hebrew class one of his classmates, a young Franciscan monk, invited him on a hike from Nazareth to Mt. Tabor, about a five-hour journey on foot. Their discussion that day which lasted for a full twelve hours centered on the likelihood of Christ as the Messiah.

"By the time we arrived in Nazareth I was convinced that Jesus is the Christ."

This incident was analogous to a "rebirth" in Tabor's life. "There is an old Jewish custom that whenever something really important happens to you, something you consider as your rebirth, then you change your name. Well, I did consider this fact, the recognition of Jesus as the Christ, so important in my life that I did change my name. I have chosen Gabriel in honor of the angel who appeared to Mary in Nazareth. And Tabor because this

big event of my life happened between Nazareth and Mt. Tabor. I changed my name legally; this name is in my passport, this is the name I'm known by in Provo—I never use my old one. No one even knows it."

His acceptance of Christ made Tabor a more teachable contact when he met the Latter-day Saint missionaries in Brazil where he served Israel on a cultural mission. "The missionaries didn't quite convince me—there was a certain language barrier. Their Portuguese was even worse than my English," he laughs. "I decided that my acceptance or rejection of this Church might turn out to be the most important decision of my life. All they had told me seemed too beautiful to be true—but if it was true, I decided I certainly didn't want to miss it. So I came to Salt Lake City to find out for myself."

"I was very suspicious of Provo. I had seen Columbia University and Harvard, let alone Berkeley in California, with all those barefoot and bearded students in those rags they go around in. I was really impressed by the high moral and academic standards here. But I had been part of the communist propaganda machine and I became suspicious."

"What if this Provo is only a set-up for prospective converts? I decided I really wanted to be sure

what I was getting into so I went to Oakland, Los Angeles and Denver and, of course, I found the same standards among the Mormons. If all this in Provo was only a set-up, I thought, these people certainly have talent!"

Gabriel Tabor was baptized on February 17, 1968, in the Tabernacle.

Tabor draws an interesting parallel between Judaism and Mormonism, that of the Zion concept prevalent in both religions. "I am a very strong patriot of Israel," He says proudly. "I love that country—I may even say I love it with passion. Most Israelis do—it's the only reason that small country has survived."

"I was really surprised by the fact that Mormons were Zionists even before the Jews. Orson Hyde was in Palestine dedicating it for the return of the Jews fifty years before Theodore Heltzel had started Zionism as a movement. The very fact that Utah is called Zion, the fact that the gathering of Israel in Palestine is a precondition of the Second Coming of Christ, that Judaism and Israel are basic factors in Mormonism—this all made it very easy for me to accept the Mormon Church. In fact, I've learned more about Judaism since I've been a Mormon than in all the years I've been a Jew."

ment of the animal
ons that share these areas

Difficult for one of us to
Europe without gaining
pressions of quiet, rustic
and villages, lush green
apes that show vast
of human care both
rested or cultivated, and
crowded, but still very
Coming, as we all do,
atively new culture, and
from the actions of Utah
our own culture is one
a little respect for or
in the artifacts of the
uel in Europe offers the
al American Mormon a
ly different experience,
we to make of Europe?
ons can we learn from

merican in Europe has his
on directed toward
At home we are hardly
of what stands above
re fronts of our home
even what stands in our
A. Usually our awareness
mediate environment is
pericial. We are mostly
to check to see if
is "new" or "modern"
is, it gets our unqualified
But our attention is also
toward older buildings;
is there thrust upon the
in abundance of visual
with the past is still
in Europe. Our eyes are
ve the stone fronts to
above, to towers, gates,

walls and church steeples, and
most of these function as
powerful symbols which point to
the events of the past. This is not
true in our local Mormon
communities.

When our attention is directed
to villages and towns, we observe
many interesting things. The
typical village or town of central
Europe, for example, has a
decidedly rustic character. The
houses will often have yards, farm
buildings and gardens attached to
them, either directly or in the
form of some kind of court
arrangement, and it is often only a
few minutes walk out into the
open fields. There is often a rather
sharp boundary between town
and the surrounding landscape,
whether forest or field. Cattle and
sheep are, or once were, herded
through the streets, both morning
and evening. Many such villages
and towns have traditions going
back to the Middle Ages. The
gates of the town wall, if the town
has not been swallowed by
industrialization, will open on to
narrow, winding streets with
serried rows of houses and shops,
or it will be easy to discern the
remnants of the old wall and the
older portion of the town. Very
often, the houses that line these
streets are narrow and tall—three
or more stories—and they often
seem to lean against one another
and into the steeples below. Though
the houses are almost never
exactly alike, as they often are in
Utah—in fact, they seem to have

unique personalities of their
own—the villages and towns have
a remarkable unity. These towns
tell us something. The sheltering,
protective quality of the village or
town, with its modest hustle and
bustle, can be contrasted with the
strangeness, even the eeriness, of
the nearby forests, especially at
night, and the surrounding silent,
empty fields. Even the smallest
village or hamlet offers this sense
of protection and shelter. What is
symbolized by our towns and
cities here in Utah? How well do
our towns compare with those in
Europe? Are we as clean and neat
and orderly?

But Europe offers more than
old and new buildings. One would
have to be quite insensitive not to
appreciate the beautiful
landscapes, with great forests,
fields, lakes, rivers, broad valleys,
great mountains. In Europe, nature
is next to the technical world. But
usually the one does not clash
with the other as it so often does
in America and especially in Utah;
the one does not intrude upon the
other and threaten to destroy the
other. A man's creative activity,
especially in the past, was made to
fit rather harmoniously with
nature, and not clash with it as it
does in Utah. And, perhaps as a
result, Europeans seem generally
to be much more appreciative of
the beauties of nature; they desire
to participate in the natural world
without thereby spoiling it. This
contrasts markedly with the
attitude typically found among

residents of Utah.

Now I ask myself: What is the
significance for our spiritual lives
of our relationships to our
physical environment? What can
we know about the cares and
commitments of people who live
in the desolation and ugliness
typical of our local environment
from an honest look at our houses
and fields? And what, if anything,
can be done to change for the
better the way we relate to that
which God has given us to bless
us? Is it not necessary for us to
begin again to beautify Zion in
order to glorify God? Such an
undertaking is serious life time
undertaking and not merely a fad
which amuses us while waiting out
our term in school. We have done
a much better job in showing love
for each other than we have in
bringing order and beauty to our
homes and communities. Perhaps
we would have more success with
people if we strove more to build
Zion as a beautiful place in which
to live, for we are told "Zion must
increase in beauty." (D & C
82:14) It is hard to see how this
can happen if we do not have a
profound change of heart and
regain the seemingly lost desire to
care for our homes and
communities in ways which will
glorify God. Mormon
communities should, above all
others in this world, be models of
order and truly beautiful in every
way.

NOW IT CAN BE PRINTED

The KNICKER ERA IS BACK. And being worn out in the open! These stylish threads are by Alberoy and are available in your favorite colors. They are made of 100% Acrylic machine washable, ribbed knit. The Knickers are designed with short sleeves and a lace-up front. And talk about being versatile, the pullover top may be worn with Hot Pants or that famous Maxi. Sizes run small, medium, and large. The Knickers are \$21.00 and the Top is \$15.00.

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We mean lucky when we say it! For at Taylor's on March 17, 1971 (commonly called St. Patrick's Day), we are going to be giving discounts from 5% to 50% on your total purchases. You'll decide exactly what your discount will be by drawing a Lucky 4-Leaf Clover out of a Pot O' Clovers and it will tell you what discount you'll receive. Come in and watch our department heads blow-their-minds during this one-day-only sale.



ENTERTAINMENT

and save'

Activities

MONDAY

go recital, Ronald Straheli, at 8:15 p.m. in the Madsen Recital Hall.
Youth Symphony Concert, 7:30 p.m. in the Joseph M. Freese.

Foreign Film Festival, "Das Dreimäderhaus", a German film with subtitles, in the Varsity Theater.
"Taxi for Tobruk", in the ELWC Ballroom, at 8:00 p.m.

TUESDAY

er, "The Italian Job"

WEDNESDAY

semble will perform at 12 noon in the Madsen Recital Hall.
Week present "Man's Search for Happiness", a special production directed by W.O. Whitaker, at 3:00 p.m. in the Nelke Theater, HFAC. Free.
"Is Love", an original Mormon musical, will premiere in the de Jong Concert Hall, HFAC.
er, "The Italian Job".
gone", presented by English Circle, at 7:30 p.m. in 184 your English Circle Card.

THURSDAY

QTC Footprints, 8:15 p.m. in the Madsen Recital Hall.
at, at 6:00 p.m. in the Pardoe Drama Theater, HFAC.
Legendy of Korihor", at 8:00 p.m. in the Pardoe Drama Theater.
postate", at 8:00 p.m. in the Margetts Arena Theater.
der Is Love, at 8:15 p.m. in the de Jong Concert Hall.
er, "The Italian Job".
ere Series, film, "The South Pacific", at 7:30 p.m. in the ELWC Ballroom, 51.50 per person.
ase", presented by English Circle, at 7:30 p.m. in 184 your English Circle Card.
es of Mormon personalities, at 5:00 p.m. in the Nelke Theater, HFAC. Free.

FRIDAY

recital: Catherine Jones, at 8:15 p.m. in the Madsen Recital Hall, HFAC. Free.
in the East Gym featuring "The Country Gentlemen", at 8:30 p.m.
at, at 6:00 p.m. in the Pardoe Drama Theater, HFAC.
Legendy of Korihor", at 8:00 p.m. in the Pardoe Drama Theater.
postate", at 8:00 p.m. in the Margetts Arena Theater.
der Is Love", at 8:15 p.m. in the de Jong Concert Hall.
er, "The Italian Job".
e, "The Bible", in the J.S. Auditorium.

SATURDAY

dance featuring "Chapter V" in the ELWC Ballroom, 30 p.m. 50 cents.
recs.
omputs at 8:30 p.m. in the ELWC Memorial Hall.
postate", at 8:00 p.m. in the Margetts Arena Theater.
der Is Love", at 8:15 p.m. in the de Jong Concert Hall.
er, "The Italian Job".
e, "The Bible", in the J.S. Auditorium.
mes, call 375-3311.

'Footprints' will stomp

The "Footprints" will be stomping on their own ground at the Madsen Recital Hall, Thursday, March 18, at 8:30 p.m. This singing group is comprised of 15 Air Force ROTC cadets and 15 girls of the Angel Flight.

Last month the group toured in northern Utah, Idaho, Wyoming and Colorado being a show at the United Air Force Academy in Colorado Springs highlighting the tour.

Later this year their director, Steve Barsley, will be leading them in concerts for audiences in Salt Lake City, St. George, southern Nevada, in addition to local areas.

The "Footprints" originated two years ago as the Air Force ROTC chorus. Their basic aspiration "is not just to entertain, but to motivate audiences to a recommitment to patriotism," said Barsley.

The "Footprints" sing for "freedom in the hope that others will get involved in civic projects," he added.

Tickets are 50 cents for students and are available at the HFAC ticket office Monday through Thursday.

Beatles break draws nearer

LONDON (UPI) — Britain's high court judge named a receiver Friday to handle to multimillion dollar fortunes of the Beatles in a first round victory for Paul McCartney in his fight to break up the group.

A high court judge agreed with Paul McCartney that Beatle finances were in "quite intolerable" condition and named London accountant James Spooner as receiver to handle the fortunes of millions the group earned since leaving Liverpool.

Judge Sir Edward Stamp, however, granted a stay of execution postponing Spooner's appointment to give John Lennon, George Harrison, Ringo Starr and the Beatles' Apple Company a chance to appeal his judgement. The other Beatles oppose McCartney's action.

Referring to Beatle accounts, Stamp said the "condition is quite intolerable. I am satisfied... that the financial situation is confused, uncertain and inconclusive.

"A receiver is, in my judgment, needed not merely to secure the assets, but to see that there will be a firm hand to manage the business fairly between partners and to produce order."

Festival tickets available

Tickets for five musical events in connection with the Third Annual Mormon Festival of Arts go on sale today at 10 a.m. in the Music Ticket Office, HFAC. All events are on a General Admission basis and tickets are free to students with activity cards.

Tickets for the following will be available:

"Elijah" by Mendelssohn, to be performed by the Oratorio Choir and Philharmonic Orchestra on March 25.

Music of Nauvoo and early Utah to be played by the Wind Symphony, March 26.

Piano recital by Dr. Reid Nibley, March 29.

Music by LDS composers for orchestra; Philharmonic Orchestra with soloist Yoshie Akimoto, pianist, March 31.

Concert of secular and sacred music by LDS composers; performed by A Cappella Choir, April 1.

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BEST!
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SPORTS

INTER-COLLEGIATE
&
INTRA-MURALS

Cougars down Aggies 91-82, face mighty UCLA Thursday

(Continued from page 1)

unseen and unheard of style of play utilized by BYU's Cosic?

UCLA is the perennial NCAA basketball dynasty which like a gigantic Condor swoops down on its opponents with unrelenting pressure, rattling the best of teams into psychological mistakes.

But against the likes of Cosic, the Bruins will be up against the complete unknown and maybe will have to look into the twilight zone to find the answer for Cosic's uncanny manipulations around, under and sometimes on top of the basket.

BYU at the start of the season was somewhat oblivious to the Inter-mountain region's board of basketball experts, not to exclude the national basketball prognosticators.

However, last Saturday BYU impressed firmly on the minds of the 10,322 fans in attendance at the Utah State Spectrum that BYU is to be recognized. The Cougars completely harassed and intimidated the Aggies from the opening tip-off to the convincing 91-82 drubbing.

In the opener of the regional playoff, Long Beach State also moved into the second round of the Western Region as the 49'ers rallied behind the record breaking performance of Ed Ratleff's 31 points, which established a new Spectrum single game high, to down sentimental favorite Weber State 77-66.

Ratleff broke the previous record of 30 points held jointly by Ray Galson of West Texas State and Kevin Porter of St. Francis College.

Long Beach also shattered another record for free throw percentage as the 49'ers hit 90 per cent from the line on 27-30 foul pitches.

The Weber State-Long Beach State contest saw a combined team record set with 129 fieldgoals attempted by both teams.

The 49'ers although outshot from the field by Weber State 77-52, were in complete control of the game. Weber had a disastrous night from the field as the Wildcats hit on only 24-77 attempts.

Long Beach utilized a sagging zone defense which held Weber's leading scorer and All-American candidate, Willie Sojourner, to only nine points.

Then came the game everyone was anxiously awaiting, the BYU-Utah State clash. The Cougars played an equitable basketball game while the Aggies were somewhat lacking in savoir-faire.

Cosic proved to be the spark which carried the rest of the Cats past the Aggies and into what promises to be the biggest game of the season Thursday, a climatic showdown with the Patterson, Rowe and Wicks wrecking crew, or for those who haven't heard their names before—try UCLA.

BYU also broke a new Spectrum record of its own. The Cougars tied a record for most free throws



Photo by Pat Christian

BYU's Kresimir Cosic readies himself under the boards as he awaits a missed shot by the Aggies. Cosic led the Cougars with 30 points and 11 rebounds.

attempted (44); broke the team's record for most free throws completed (33); broke the combined team free throw record with Utah State's help as each team went to the free throw line a total of 51 times.

BYU's Bernie Fryer broke a Spectrum record by hitting 13-15 free throws breaking U.S. Marv Roberts record of 12.

Fryer also added 25 points to the BYU attack and played a fine defensive game.

Cosic led all scorers with 30 points, in addition to his 11 rebounds, also tops in that department.

The keys to victory were Cosic and Steve Kelly. Cosic for his "loosey-goosey" play and Kelly for his defensive work on Roberts.

The wheeling and dealing Cosic resembled at times an erratic circus performer who seemed to captivate the partisan crowd.

Kelly, whose job it was to guard

Roberts, did his part extremely well by holding Roberts to only seven points before fouling out.

Kelly also had 18 points himself to add to the Cougars point total. Jim Miller and Phil Tollestrup also played well. Miller's defensive work and hustle proved to be a major factor after Kelly departed the game via the foul court. Miller picked up the slack and kept the Aggies from pilfering the ball by his clever ball handling in setting up the Cougars' plays. Tollestrup led BYU with five assists to go along with his ten points from the field.

Thus BYU joins Long Beach State by virtue of winning, in moving into the second round Thursday of the Western Regionals.

The Cougars will face mighty UCLA in the second game on Thursday while Long Beach State plays the University of the Pacific in the opener.

BYU-UTAH STATE STATS

UTAH STATE	FG	FGA	FT	FTA	PTS	REB
22 Nate Williams	11	21	7	8	29	6
14 Terry Wakefield	2	6	0	0	4	1
30 Lafayette Love	3	6	1	2	7	7
32 Robert Lauriski	9	16	2	2	20	8
31 Marvin Roberts	2	6	3	4	7	3
21 Ed Epps	2	4	3	3	7	2
12 Jeff Tebbe	0	2	0	0	0	0
23 Ron Hatch	2	3	2	2	6	1
10 Ken Thompson	1	1	0	0	2	1
TOTALS	32	65	18	21	82	36

BRIGHAM YOUNG	FG	FGA	FT	FTA	PTS	REB
32 Bernie Fryer	6	8	13	15	25	5
11 Kresimir Cosic	10	19	10	12	30	11
24 Steve Kelly	7	10	4	5	18	1
22 Jim Miller	1	3	4	8	6	6
40 Phil Tollestrup	4	9	2	4	10	2
55 Jay Bunker	1	2	0	0	2	1
TOTALS	29	51	33	44	91	33

Cat matmen win District Seven wrestling crown

The BYU wrestling team placed four individual champions into the National Collegiate Athletic Association's championship to be held at the University of Auburn March 25-27.

The four are Rondo Fehlberg (150 lb. class), Laron Hansen (134-lb. class), Ron Kenworthy (142 lb. class), and heavyweight Ken Tams.

In the unofficial team totals the Cougar matmen emerged victorious with 91 points followed by the Air Force Academy with 67; Idaho State 50; Utah 47; Weber State 46; Arizona 46; New Mexico 32; Wyoming 32; Utah State 17; Montana St. 10; Boise State 9; Arizona State 9; Colorado State 6 and Idaho 3.

The wrestle-off was held in connection with the NCAA ruling that district champions be sent into the National competition.

The top four wrestlers in each weight class will automatically earn a berth in the finals this year.

Kenworthy in winning kept his unbeaten string intact and has been the most consistent wrestler this year for Coach Fred Davis.

Hansen has been coming on strong in the latter stages of the season and has also been labeled by coach Davis as one of the best prospects that BYU will have in the future.

Fehlberg suffered numerous injuries earlier in the season but

has been making progress lately and also has hopes of impairment.

Tams has been the year for BYU Western Athletic in the heavyweight Laramie and has been by coach Davis' ability to win.

For the next two weeks the Cougars will be in preparation for showdown later this

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BYU gymnasts fall to New Mexico

The BYU gymnastics team lost a narrow 160.70 to 157.40 decision to the power-laden University of New Mexico over the weekend.

The Cougars, after leading for three events, saw their margin dwindle in the parallel bars and then saw it completely dissipate in the final event of the meet—the high bar.

Western Athletic Conference champion in the floor exercise, UNM's Eaton, easily won his specialty with a 9.4 performance.

BYU's Darryl Miller also a defending WAC champion in the side horse won with his best performance of the season—a 9.4.

John Hughes gave the Cougars

another first in the still rings with a 9.25 mark. New Mexico, however, came back strong on the long horse to narrow BYU's lead to only one point with two events remaining.

BYU failed to master any real threat in the parallel bars and the Lobos picked up considerable points to take a slim lead over the Cougars going into the final event of the evening.

UNM's Aitker displayed his mastery on the high bar with the best performance in the category with a 9.7 to clinch the victory. For the number three ranked Lobos.

In the All-Around category, BYU placed three. Hughes won

with a 52.25 mark followed by teammates Werner Hoeger and Randy Greener with 49.30 and 47.65 respectively.

BYU gymnastics Coach Lavon Johnson said after the match, "I was real proud with the way the boys performed in this meet, and I believe that we have a good shot at the WAC crown this year in gymnastics."

Now the Cougars take a break from their dual meet schedule and ready themselves for the WAC championship to be held at the University of Utah's special events center later this month.

The Cougars ended their dual meet season with a 6-4 mark while New Mexico recorded a perfect 12-0 showing against some of the top ranked gymnastics teams in the Rocky Mountain Region.

BYU diamondmen down Sacramento

BYU's baseball team traveled to the supposedly sunshine state of California—only to get drenched.

However, the Cougars did snare two wins before the rains put the damper on the remaining four games scheduled.

The Cougars won a doubleheader from Sacramento State College winning the first game 11-6 and taking the night-cap 9-1.

Steve Easton was the winning pitcher in the first game, while Jeff Dusk pitched the Cougar horseholders to victory in the second game.

The hitting star of the afternoon was Lee Long who batted in eight runs with a booming homerun and two triples.

Photo by Bob Cazier
3-15

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59. Homes for Rent

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Photo by Randy Whitlock

President Joseph Fielding Smith got acquainted with Belle of the 'Y' winners last week when they visited his office. The girls are (from left) Ty-Juan Lamb, a finalist in the contest, Donna Miyasaki, an attendant, and Belle of the 'Y', Joyce Wrigley. Christine Crockett, another attendant was unable to accompany the group.

Cadets fly-by campus on first RF-4 training

Students gathered in front of the Wells ROTC Building last week to watch the fly-by of two jet fighters manned by BYU Air Force cadets.

According to BYU AFOTC officer Capt. James Moss, Richard Waite and David Gurich, senior cadetes in the AFOTC program, became the first BYU cadets and possibly the first cadets in the nation, to receive operational orientation in the RF-4 Phantom jet.

Moss explained that the RF-4 is the reconnaissance version of the supersonic F-4 Phantom, America's first line fighter aircraft in Southeast Asia. He said it is also the aircraft used by the Air Force's aerial demonstration team, the Thunderbirds.

Cadets Gurich and Waite flew

with the pilots and planes assigned to the 22nd Tactical Recon Squadron of the 67th Tactical Reconnaissance Wing. Moss said they made several photographic passes over the campus to demonstrate their fast, low-level capability.

Moss accompanied the students to Mountain Home AFB in Idaho where the flights originated. Prior to the flights the students spent several hours in flight simulators and practicing emergency procedures.

Both of the cadets will be graduating in June and will be attending Air Force pilot training, said Moss. They have received their private pilot's licenses as a result of their flight instruction program they received in AFOTC.



Cadets

Richard Waite (on ladder) is greeted by David Gurich as he completed his RF-4 flight at Mountain Home AFB (Idaho) last week.

Packer tells graduates

'Mind can be marvelous easy

"Oh, how man's minds can be littered, with vermin. . . . Oh how marvelous an edifice can be built there," exclaimed Boyd K. Packer when he addressed the graduate students and faculty Thursday night in the Main Ballroom ELWC.

Elder Packer, of the Council of the Twelve, likened man's mind to a vacant lot, saying that a person could leave it wide open for every bit of rubble that might be thrown in. He added that when one is discriminating, he is putting a fence around his lot, he has a plan: building for eternity.

Describing graduate students as those "haggard souls killing themselves by degrees," Packer told them it was "well worth it all." He exhorted them to remember that at the same time they were involved in learning to gain higher degrees, they must also continue to teach.

For as he pointed out, graduate work is only one phase of learning. "You don't learn those things that really matter as a student. You don't have the keys to what really matters." He told them to "teach that you may be instructed." And, he added, they "will be learning much because they are teaching."

Gaining things that matter the most is done God's way, he said. He told of how the Lord guided him in choosing men for jobs in the church. "It doesn't take long to find the right person," he said. He explained, "the Lord makes

known the man, and when I meet him, I know." He spoke of selecting the new president of BYU. "It won't take long," he commented. "We'll know him when we find him."

The new president will be one

as much like President as can be found. "He may be a younger, and he may be a methodology, but a man with the same ideology."

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